RELIGIOUS INTELLIGENCE.

Another Addition to Bishop Cummins' Reformed Episcopal Church Movement.

MINISTERIAL AND CHURCH MOVEMENTS.

Programme of Services-Quinquagesima Sunday, February 15.

The anniversary of the Ladies' Association of the House of the Good Shepherd, at Tompkins Cove, New York, will be observed this evening in Trinity

Rev. Wayland Hoyt will preach in the Tabernacle Baptist church this morning and in Steinway Hall

in the evening.

Rev. W. C. Steel will deliver a temperance dis

course this morning in the Beekman Hill Methodist Episcopal church, Fiftieth street.

Rev. R. W. Barnwell and Rev. E. F. Remington will occupy the pulpit of the Wainwright Memorial church to-day.

Rev. D. H. Miller will preach in Plymouth Baptist

church morning and evening.

The pulpit of the Scotch Presbyterian church, in Fourteenth street, will be filled to-day by the pas-

tor. Rev. S. M. Hamilton. Rev. H. W. Knapp will preach in the Laight street Baptist Mission church, and will baptize after the evening sermon.

Rev. Thomas Veitch will talk on temperance this evening in the Attorney street Methodist Episcopal

The West Presbyterian church, on Reservoir square, will be instructed this evening by Dr. R. S.

Professor Everett, of Harvard, will occupy the pulpit of All Souls' church morning and evening. Revival meetings will be held during the week in Fifty-third street Baptist church, with preaching by the pastor, who will also occupy his pulpit

to-day.

Rev. J. F. McClelland will deliver his Gospel message in St. Luke's Methodist Episcopai church twice to-oay.

The Rev. Robert Sloss will preach, morning and evening, in the Second avenue Presbyterian church, corner Fourteenth street.

Rev. J. W. Barnhart preaches at both services te-day in the Forsyth street Methodist Episcopal Free church services are held in Harvard Rooms

under the auspices of St. Paul's Reformed church. Rev. Alexander McKelvey will preach this morning there and Dr. Deems on Thursday evening. The pulpit of the Church of the Disciples of

Christ will be occupied to-day by the pastor, Rev. W. C. Dawson. will begin a ten days' series of meetings to-day in the Free Tabernacie Methodist Episcopal church.

"Will He Cast Off Forever !" is the subject chosen by Rev. J. M. Pullman for his discourse this evening in the hall of the Standard Club.

The Rev. Fred Evans preaches to-day in the Central Baptist church. Compulsory Education" is the theme selected

by Dr. Wild, of Brooklyn, for his remarks this "The Resurrection of the Dead and the Transla-

tion of the Living" will be the subject of remarks this evening in the Catholic Apostolic church. The Rev. E. C. Sweetser will give his opinion about "Esau and His Mess of Pottage," this even-

ing, in the Bleecker street Universalist church. In the Berean Baptist church Rev. P. L. Davies will preach morning and evening, and will baptize in the evening. Revival meetings will be held every

night this week. Rev. W. P. Corbitt will preach, morning and eyening, in the De Kalb avenue Methodist Episcopal church, Brooklyn.

Rev. A. C. Osborne, D. D., will occupy the pulpit of the South Baptist church at both services to-

Mrs. Townsend will lecture in Robinson Hall this morning and evening.

The Religious Amendment advocates will hold

a public meeting on Tuesday evening in the Reformed Presbyterian church, in Twenty-third

Bishop Cummins will conduct the public worship of the Reformed Episcopalians in Steinway Hall in the morning and in Lyric Hall in the evening,

Rev. Stephen H. Tyng, Jr., preaches in the large hall of the Cooper Institute at half-past seven o'clock this evening.

There will be an exhibition of the Pilgrim (free

evening.

ington avenue Methodist church to-day.

Morning and evening services at the usual hours in St. Mark's church, Rev. Dr. E. A. Washburne lecturing upon "Moral Responsibility" at the

There will be the customary morning and afterneon services in Anthon Memorial church, Rev. Mr. Newton occupying the pulpit. "The Reward of Spiritual Perseverance" and

"Conscience" are the subjects upon which Rev. Mr. Hepworth will dilate to-day in the Church of In St. Andrew's church, Harlem, Rev. Dr. T. M

Peters, rector of St. Michael's, will preach this morning, and Rev. Dr. H. E. Montgomery, of the Church of the Incarnation, in the evening. The quinquagesimal services in St. Alban's will

begin at eight, ten, halfpast ten and eleven A. M., and at four and half-past seven P. M., Rev. Mr. Morrill officiating. Dr. Flagg preaches morning and evening in the

Church of the Resurrection.

"The Lord's Appearing" will be expounded by

Elder Munger at Temple Hall this morning and afternoon and at No. 138 West Twenty-jourth street this evening.

The usual Spiritualist Conference at the house in Madison avenue, near Twenty-seventh street.

One Instance of God's Failure to Answer

TO THE EDITOR OF THE HERALD:-In my Bible, which I read with great diligence nd very prayerfully, it is said (Gen., L., 31), "And God saw everything he had made, and behold it was very good." And it is said (Gen., vi., 6), "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." And it is said (Jer., xxxii., 17), "There is nothing too hard said (3er., xxxii., 17), "here is nothing too hard for Thee;" also (Mat., xix., 26) "With God all things are possible." And it is said (1sainh, xiv., 7), "I make peace and create evil." It is said (Num., xxxii., 19), "God is not a man that he should he, neither the son of man that he should he, neither the son of man that he should report." A free thinker has shown to me these passages from our inspired Word of God, and has asked me to reconcile them to each other and with reason. For three weeks, three times a day myself and my will have prayed, there times a day myself and my will have prayed. cach other and with reason. For three weeks three times a day, myself and my wife have prayed for light, spending thirty minutes each time upour aching knees. No light cometh, and the more our aching knees. No light cometh, and the more we pray the more we don't understand the mystery of the Word, which a wayfarer ought to comprehend, even though he be a fool. Our case being such we appeal to the Christian world for help, and we ask the HERALD to send forth the cry. The bad man has us down and we can't get up unless we have human help, for the Lord refuses to aid us.

BROOKLYN, Feb. 6, 1874 BROOKLYN, Feb. 6, 1874.

Another Indignant Israelite on Ex-

TO THE EDITOR OF THE HERALD:-

SIR-I have seen so "much ado about nothing" in regard to the ex-Rabbi Schlamowitz in the tald for several Sundays past that I sought in vain for some recommendation for him, but found only self-praise. That the ex-Rabbi says he was ce a teacher of the Jewish religion and now is master of the Christian faith is not convincing proof. I patiently waited for other evidence, and as rewarded by seeing in the columns of last Sunday's HERALD a synopsis of his first lecture, in which he gives a host of names of modern Jewish rabbis (which he undoubtedly obtained by reading the titles while at home in the libraries of the Russian synagogues) whose interpretations of the prophecies differ. He remarked also that there is abundant proof that the sacrifice of human life was acceptable as an atonement for sin in the cyes

of God, and asks triumphantly, at the same time, "Did not the innocent suffer as well as the guilty at the time of the deluge?" and declared that so it was in the destruction of Sodom and Gomorrah. Now, Mr. Editor, I have abundant proof of the ignorance of the ex-Rabbi Schlamowitz from the Bible, as also from the Talmud. As to the first event alluded to by the ex-Rabbi—the Deluge—there is a place in the Talmud (Masecht Sanhedrin, page 216) where Rabbi Tochanon asserts that at the generation of the Deluge not only was manhood corrupted, but also the entire brute creation were in a state of sin. The second reference of the same ex-Rabbi—to the destruction of Sodom and Gomorrab—is no better founded. I think it is plainly shown in the eighteenth chapter of Genesis, verses 22-32 inclusive, when God had revealed unto Abraham his intention of destroying them, that Abraham, with his noble heart and great humanity, pleaded with God to spare those unfortunate cities if only ten righteous could be found therein. The proof of ex-Rabbi Schlamowitz is, therefore, incorrect, and those two passages in the Bible are the very first lew chapters of Genesis that show conclusively that he has never looked into the question at all. How he has made such a leap from the very cover of the Old Bible to the very end of the New Bible, when it is known to all that the principal loundation of the New Testament is the old one, puzzles me. And yet he has already speculated heavily in the religious market, probably from the few tracts which he is armed with.

Science and Religion.

Science and Religion.

The Rev. Father Juan Menten. Dean of the Faculty of Sciences in the Republic of Ecuador, has arrived at Guayaquil, after an absence of five months in Europe. He was there occupied all that time in matters relating to the progress of science time in matters relating to the progress of science in Ecuador. He announces that a great telescope, made in Munich for the astronomical observatory at Quito, had been completed, and that the accessories required for its mounting were to be ready in May next. The pieces only that are of iron and some of timber which could not be easily constructed in Quito will be sent from Munich. The edifice of the observatory is in a very forward state. Along with Dean Menten came nine professors for the Polytechnic School. There also arrived nine "sisters of Providence," three of whom are for the House of Orphans and the Asylum at Guayaquil. Some of the Sisters are professors of music and painting.

Resignation of an Episcopal Minister-Another Gain to the Reformed Episco-

The following letter explains itself. The Rev. William McGuire, who now leaves the Episcopal Church, is a son of the late Rev. Dr. McGuire, of Virginia, so widely known and greatly venerated. He is a clergyman of fine talents and great scholarship, and will be a very valuable acquisition to the new movement led by Bishop Cummins. As a preacher-of marked ability and address-he is said to be well fitted to lead the new movement in the capital of the country.

The following is the Rev. Mr. McGuire's letter of

in the capital of the country.

The following is the Rev. Mr. McGuire's letter of resignation:—

1,920 Pennsylvania Avenue, Washington, D. C., Feb. 6, 1874.]

Right Rev. William R. Whittingham, D. D.:—

Right Rev. William R. Whittingham, D. D.:—

Right Rev. And Dear Str.—Having, after much deliberation and earnest weighing of the whole matter involved, determined it as my duty to dissoive my connection with the Protestant Episcopal Church, I nereby, in accordance with the canonical provision in case of those renouncing the ministry of the Church, request that my name may be erased from the list of ministers of the Protestant Episcopal Church in the diocese of Maryland, and that the usual deposition from the ministry required by canon in such cases may be performed at the time specified in said canon.

I would not, right reverend sir, here enter upon any full exposition of the wide reasons connected with the doctrinal and ritual attitude of the Protestant Episcopal Church, which have impelled me to the course I have marked out for myself. Suffice it now to say that in my view the position of the Church as a living, acting organization, whatever the alleged soundness of its doctrinal formularies may be, is essentially, increasingly and hopelessly a Romanizing position. I say hopelessly so, for the one obvious reason, among many, that the dominant party in the Protestant Episcopal Church cannot ever be expected to renounce its distinctive features any more than can the evangelical body in the Church abandon the truth of God, which is to them dearer than life.

The opposition of the two systems is diametric and indestructible. Protestant and Romish sacramentarianism cannot now live and breathe together, any more than they did when the deep and vital contrarieties of Church parties in the sixteenth century culminated in the separation of the ever pleased Reformation.

I sever myself from the Protestant Episcopal Church, among many graver reasons, because I am unwilling longer to bear the responsibility of a supposed

The Jesuit Mission in Jersey City. The mission which has been in progress under the anspices of the Jesuit Fathers at St. Patrick's church, Jersey City Heights, of which the Rev. P. Hennessey is pastor, will close to-day. Morning, their colleagues labored for the conversion of souls, and the success that has crowned their efforts is most editying. In the drizzling rain and through the deep snow and slush thousands wended their way to the church from every quarter of the parism. Father Hennessey says that he never knew before how large a Catholic population his parish contained. Men who have not entered a church for many years have been attracted to this mission, confessing their evil ways and promising to become better men in the future. Several persons belonging to other sects have also attended this mission.

Ministerial and Church Movements. BAPTIST. The revival in Marcy avenue, Hanson place, Lee

avenue and several other churches in Brooklyn,

still continues with power. Special meetings are

holding this week at the Plymouth church, West Fifty-first street. There are cheering indications of a revival. Already the pastorate of the Rev. Dr. Read with the First church, Williamsburg, is brightened with evidences of prosperity. Pifteen were baptized on Sunday evening. During the four months that Rev. Dr. Lorimer has been a Tremont Temple the membership of the church has been increased thirty-two by letter and forty six by baptism. Among the candidates at a recen baptism in Tremont Temple were four sailors, who were marvellously rescued from a shipwreck. One of them was converted while floating on part of the wreck. Rev. J. spencer Kennard baptized six candidates in the Pilgrim church on Sunday evening, in tae presence of a very large congregation. The meetings continue with increasing evidence of the Spirit's pres ence and power. The Warburton avenue church of Yonkers has supplied its vacant pulpis by invit ing Mr. William T. Burns, of the senior class of Rochester Theological Seminary, to become their pastor. It is expected that he will accept the call and enter upon his ministerial work immediately after his graduation next May. The Rev. Charles Colman, pastor of the Baptist church in Jamaica has received and accepted a call from the Baptist church at East New York. The High street Baptist church at East New York. The High street Baptist Society, in Great Falls, N. H., have extended a call to Rev. D. H. Stoddard, of Athol, N. H., to become their pastor. Mr. H. W. Tilden, of Newton Theological Institution, has received a call from the Elm street Baptist church in Somerville, Mass. Elder Jacob Knapp is very feeble in Bocklord, Ill. He is confined to his room. Rev. J. H. Archibald, of Bristol, Vt., has accepted a call from the Baptist church, West Cornwell, Vt. In Brattleboro, Vt., God is again reviving His work in a remarkable manner. A giorious reviral is in progress in Paterson, N. J., in the Second church, H. W. Knapp, pastor. Over 300 are reported among the converts. Brother Knapp baptizes all who believe, and allows them to join whatever church they please, and invites all baptized Christians to the Lord's Supper. Rev. M. Phillips has declined to return to the pastorate of the Free Baptist church at Pascoag, R. I. The Old School Baptists in Ohio report 2,109 members. They are close communionists and prequestinarians. The revival in the First Baptist church at Attica, N. Y., still continues. An extensive work of grage is in the Roger Williams church, Providence, R. I. A large number have already jound the Saviour and the caurch generally has been revived. Mr. John A. Boppe, a large Newark (N. J.) brewer, has concluded to give up his business, believing it to be adverse to the interests of his fellow men. He has joined or is about to join the Roseville Baptist church. The "Baptist Year Book," now in press, exhibits the following statistics of the denomination in the United States:—Associations, 800; churches, 20,520; ministers, 12,595; additions by baptism, experience and restoration during the past year, 83,923; by letter, 30,521; total membership, 1,633,939; increase, 48,707. This increase is about half that reported for 1872. The open communion Baptists of England number but 244,416, from which it is inirered that cose communion is more Scriptural, and therefore more highly favored of God. It Society, in Great Falis, N. H., have extended a call

have been baptized, and Rev. J. C. Rooney, pastor of the Chemung (N. Y.) church, has baptized seventeen during the last six weeks. The Independent says Dr. Fulton's writing of the word "Christian" represents ais idea of what a Christian is—a crooked stick. There is, nevertheless, a remarkable revival in Dr. Fulton's church.

of any Presbyterian church in the country. It began in the humblest sort of a way in a small wooden shanty, and has moved on with undimmed success through all its history till now. It began as a revival church, and has never lost that character. During all its history there has never been a year that has not been marked by revivals. Miss Similey recently preached in Dr. Frederick A. Noble's Presbyterian church in Pittsburg. The Independent ventures the prediction that the Presbytery of Pittsburgh will not disturb Dr. Noble. If they do, there will be music there hveiler than the Doxology. Some of the extra meetings of the Presbyterian and Reformed churches of this city are continued during this week. Preaching services in Dr. Paxton's church every evening except Wednesday and Saturday, and two similar services in Dr. Ludlow's church on Monday and Friday evenings. The sermons in each of these churches are to be preached by the neighboring ministers, and the fact that the people are glad to hear them is itself a sign of good. A work of grace undemonstrative, but very distinct, is in progress in the North Presbyterian church Philadeiphia. It was the outgrowth of freshened earnesiness in the Prayer meetings. There is a powerful revival in progress in Perfoleum Centre, Pa. One hundred and ten have risen for prayers and scores have already professed conversion. Dedicatory services will be held to-day in Tompkins avenue Presbyterian church, Brooklyn. Dr. Clark will preach in the morning and Dr. J. O. Murray, O. New York, in the evening. Presching there also during the week. There is a present going on in the First Presbyterian church, of this city, a series of interesting and spiritually profitable meetings. The ablest preachers of the city have been addressing large houses during the week. The invitation, while given to all, was specially extended to the unthinking and unsaved. To those who go to no church this church opens its doors.

specially extended to the unthinking and unsaved. To those who go to no church this church opens its doors.

EPISCOPALIAN.

The Episcopalians, not to be outdone by their neighbors, have held a "mission" in Christ church, in this city, the past week. Observing the mission of the Fathers in the Catholic Church, and the revivals just now so common among Protestant Christians they have cast in their nets, supposing a draught of dishes would be theirs as well, Messrs. Stewart Brown and H. A. Oakley, in a communication to Church and State, express the fear that unless the next General Convention of the Protestant Episcopal Church makes some change in the ecclesiastical laws or in the prayer book, there will be a large exodus from the Church. They therefore call for such modification. The consecration of the Rev. C. Waldegrave Sanford, to the Bishopric of Gibraliar took place at Christ church, Oxford, England, on Septuagesima Sunday. February 1. The Rev. John Burdon, of the Church Missionary Society, who had been nominated to the Bishopric of Victoria, Hong Kong, was consecrated at the same time and place. The contributions in the diocess of Pennsylvania, New York, Connecticut and Massachusetts have increased very largely within the past year, the first 1863,292 10, the second \$214,709 02, the third \$113,269 72 and the fourth 245,821 21, showing that Massachusetts has exceeded every other diocese in the United States. The Seventh Convention of the Queen's County Sunday School Association, will be heid in St. George's Episcopal church, Flushing, L. L. the New J. Carpenter Smith, D. D., pector, Tuesday, February 2. Bishop Cheney preached two sermons February 1 in Dr. Brook's Presbyterian church, St. Louis. Monday ae heid interviews with several gentlemen who are interested in the movement, and that large numbers of Low Churchmen who have long been dissatisfied with the tendency of the Episcopal Church will soon come out boldly and join the reform. It is reported that some of the friends of the Reformed Episcopal Church subscriptions tendered for the purpose so

The total number of Congregational Church members in the United States is \$23,679, of whom about two-thirds are of the temale sex. There is the unvelcome fact that over 42,000 of this number are reported as absent from the churches to which they respectively belong. The number of churches is 3,325, with 803 pastors and 1,608 acting pastors; licentiates supply 169 pulpits while 655 seem to be vacant, a fact hardly to be accounted for in view of the number of Congregational ministers, which is 3,238. Of these, however, 944 are not in pastoral work. Foreign missionaries number 115. There were added to the church membership during the MISCELLANEOUS.

year 13,215 persons on confession of faith, and 11,312 by letter, But to offset this, 16,133 were removed by death, dismission and excommunication. Under the latter head 836 instances are reported. In the 8abbath schools there is the good number of 372,554 scholars, both young and old. The amount of charitable contributions last year, from the 2,396 churage heard from, was \$1,213,816; home expenditures, 1963 churches reporting, were \$1,978,365. There are 100 Protestant churches planted in Iraly, and all are enjoying more or less prosperity. In Rome 10,000 children are in the municipal schools, formerly under Papal direction; but now no priest is admitted as a teacher. The Carrasco-Pronier fund had amounted to \$11,187 on the 9th inst. the latest report made by the treasurer, Mr. C. T. Rowe, of the Bible House. It ought to reach \$20,005 at 13 Map Dr. Squibleil's and not Dr. Gutheim's sermon that was reported in the Heralu last Sunday, as New York israelites must have been fully aware. A similarity of sound in the name, doubtless, caused the error in spelling. Next Tuesday, 17th inst., Rev. N. H. Van Arsdale will be installed pastor of the Reiormed church, at Chatham, N. Y. The New York and Hudson River Conierence of Unitarian Ministers held a session last Tuesday evening in Rev. Mr. Camp's church, Brooklyn. Special sermons are delivered every Thursday evening in Rev. Mr. Camp's church, Brooklyn. Special sermons are delivered every Thursday evening in the Harvard Rooms, Sixth avenue and Forty-second street, by different ministers. Two such services have already been held by Rev. J. Hyatt Smith (Saptist). of Brooklyn, and Dr. Ormiston (Reformed, New York), and next Thursday evening Dr. Deems, of this city, (Southern Methodist) will preach; services open to all. The Universalists of Hammonton, N. J., have secured the services of Father Ballou (Rev. M. Ballou), of Atco, who will preach; services open to all. The Universalists of Hammonton, N. J., have secured the services of Father Ballou (Rev. M. Ballou), of Atco, w

THE EVOLUTION OF THE SOLAR SYSTEM.

TO THE EDITOR OF THE HERALD:-I have but to-day seen the HERALD of Tuesday last, having been unable to obtain a copy during my travels last week. Although I do not wish to protract a discussion which might probably lead to no useful result, there are two or three points in the article of Tuesday last requiring comment. In the first place I must point out that have not at any time spoken of my theory of the evolution of the solar system as demonstrated. The point which seems to me as nearly as possible demonstrated is the general fact that our solar system reached its present condition by some process of evolution. When we consider that the antecedent odds against the observed uniformity of revolutional direction (to take only one relation) are are compelled to believe that either the Creator specially selected the observed arrangement (in which, nevertheless, we can recognize no special advantage) or else that it resulted from a process of development. The former view may be entertained by those who prefer it, but it seems to me to correspond in character with the view once advanced (against the supposed atheistical teachings of geology) by religious men, who maintained that fossil animals were specially created to lead men to doubt the then received interpretation of the Book of Genesis.

Agreeing with Laplace that our solar system has in all probability reached its present condition by a process of evolution, I adopt a theory differing from his respecting the nature of that process. claim for my theory these chief advantages over the theory of Laplace. He selects a process unlike any of which we have any experience. I point to one which is even at this day going on, however slowly. His theory accounts only for the general features of the solar system; mine accounts also for characteristic details. His is opposed by certain exceptional characteristics (as the retrograde motion of the satellites of Uranus); mine allows for exceptions of the kind. Yet I only claim for my theory that on the whole it is the more probable. I have nowhere spoken of it as demonstrated or demonstrable.

Your article describes me as modifying my theory when pressed. I cannot see how I have done this in saving that the meteor streams were much denser and more numerous when the solar system was still sensibly growing. Surely this must be regarded as a necessary inference from the general theory of accretion. If a system grows by the gathering in of matter, how can we expect to find the matter left after the growth of the system has been completed to be similar in quantity to the matter which was unattached before the solar system was formed ?

Your contributor seems imperfectly informed respecting the results of the spectroscopic analysis of comets. The third comet examined by Huggins gave a carbon-spectrum. So did Encke's comet as examined by Huggins, Young and Hall of Washington. Then a part of the comet's light gives a spec-trum indicative of their shining by reflected sunlight, and we must infer the nature of the material of the matter so reflecting light by considering what we have learned as to the association bestars examined with the spectroscope by Proessor Alexander Herschel were found to give spectra indicating the presence of sodium, potassium and magnesium; nor need I insist on the evidence obtained from meteorites and ærolites under mi

croscopical and chemical analysis.

I must refer your contributor to geologists for vidence as to the length of time during which life has existed on the earth. That evidence is now accepted as overwhelming. Nor can I agree with him that men of science hesitate to admit that our earth was formerly in a state of intense neat. Some have questioned the igneous origin of particular formations, but without questioning an antecedent igneous condition.

Without regarding the opinion of any man as decisive on this matter, let me quote a few words of Helmhoitz's as quoted with approval by Tyndall:-"Different geologists, proceeding from differ-ent premises, have sought to estimate the length

DURING WHICH LIFE EXISTED ON THE BARTH. and they set it down from one to nine millions of years. The time during which the earth has generated organic beings is again small by comparison with the ages during which the world was a mass of molten rocks. The experiments of Bischof upon basalt show that our globe would require 350 millions of years to cool down from 2,000 degrees to man, therefore, is but a minute ripple in the infinite ocean of time."

A controversy as to the relative value of the in ductive and deductive methods would be endless. Your contributor adopts the common opinion on the subject, but frequently communis opinio communis error, and certainly the common opinion on a very imperfect study of Bacon's own words as Buckle, Liebig, De Morgan and many others have clearly shown. It would have been more to the purpose if your contributor had mentioned any case of a great scientific discovery effected by the Baconian method. I could quote a hundred discoveries effected by the chief use of deduction, but 1 will content myself by mentioning one. I would ask, then, whether, in the discovery of the law of gravitation, Flamstead's observations (which afforded the first full inductive evidence of that law) preceded or followed Newton's deductive reasoning? Did Newton seek to interpret the Greenwich observa tions, or did Flamstead make special observations, at Newton's request, to test the results of Newton's deductions? We all know how these questions must be answered. Can your contributor match that instance, or can he even give any instance of a valuable discovery in science following the application of the purely inductive method i But, after all, the great proof of the failure of the Baconian method is found in the failure of Bacon's own test for the method-the test residing in his prediction that the method would put the man of ordinary mind on a level with the man of highest genius. We know this has not happened, though we may, perhaps, recognize in the prediction itself the cause of the wide popular approval which the Baconian method has received. I would question very much whether any one, not of ordinary or even inferior mind, could apply the Baconian method strictly, passing through all the orders of instanti to the vinc (a vintage of sour grapes it would be) without being once led to adopt the more effective processes of deductive reasoning.
RICHARD A. FROCTOR.

LENT.

The Penitential Season as Observed by Primitive and Modern Christians.

Disputes as to the Term of the Fast in the Early Centuries-Learned Opinions-How the Forty Days Came To Be Accepted-Controversies About Easter-Archbishop McCloskey's Circular.

bishop McCloskey's Circular.

As the Lenten season approaches the Church warhs all her children to prepare themselves to pray and fast during a period of forty days. Sack-cloth and ashes must now be donned by the faithful, and their purple and fine linen be cast aside. Prayer and good works shall take the place of revelry and merrymaking, and all occasions partaking of pomp and magnificence are ordered to be dispensed with. The season of Lent has always been observed by the Christian Church as a most soiemn fast. On many accounts the great ecclesiastical law which orders the observance of the Lenten season is most venerable.

Antiquity and universality.

Its antiquity, in the first place, and the universality with which at the present day it is observed in every Christian community, render it especially of Monday, in the Catholog check with East and flue diocese on Sunday next:—

THE ARCHBISHOP'S CIRCULAR.

L. All the week days of Lent, from Ash Wednesday till Easter Sunday, set fast days of Jent, from Ash Wednesday till Easter Sunday, set fast days of Jent, from Ash Wednesday till Easter Sunday, set fast days of Jent, from Ash Wednesday till Easter Sunday are fast days of Jent, from Ash Wednesday till Easter Sunday are fast days of Jent, from Ash Wednesday till Easter Sunday are fast days of Jent, from Ash Wednesday till Easter Sunday and precept of asting implies also that of abstinence from the access as moderate collation in the event of the week days of Jent, from Ash Wednesday till Easter Sunday and precept of asting implies also that of abstinence from the access at the principal manual than the Catholog Charles are fast days of Jent, from Ash Wednesday till Easter Sunday as present as the week days of Jent, from Ash Wednesday till Easter Sunday as present as the week days of Jent, from Ash Wednesday till Easter Sunday as present as the week days of Jent, from Ash Wednesday till Easter Sunday as present as the wint the allowed teat allowed to use as the brincipal manual than the Catholog Charl and Indian

in every Christian community, render it especially venerable. In tracing the fact of its antiquity this fast is mentioned in the councils through every age. Ecclesiastical writers in every century have spoken of the observance of Lent in a man-ner which indicates the fact that in former ages the strict observance of the season of Lent was regarded by the Christian people in the light of a most sacred duty, and the monuments and records of the Christian Church evidently tend to carry it as high as any such monuments are extant-that is, to the time when the disciples of the apostles were living and governing the chief sees. DISPUTATIONS ABOUT THE FAST.

Daillé, one of the most famous of French Calvin-ists, attacked the observance of Lent in his writings in a manner which, at the time, tended greatly to detract from its very strict observance. In the end, however, he was compelled to admit the fact that the Lenten season had existence even as far back as the fourth century, and that it had always been observed since that time. The frequent manner in which it was enforced by the great lights of the Church in their sermons to their flocks evidences the fact that there remains no possible chance whatever of disputing the re-Hability of the records of its observance in every age since the advent of the Christian era. In the second century a dispute arose in regard to the time when the observance of the solemn yearly fast 'was to be closed and the feast of Easter kept, which at that time was celebrated by both Jews and Asiatics on the fourteenth day of the first lunar month, although most of the other nations celebrated this feast in unison with the Church of Rome on the Sunday following. St. Polycarp is recorded as having made a visit to Rome, to confer with Pope Anicetus, in the year 158, in order to obtain a decree in favor of a toleration of the difference in the observance of this season by the Asiatics, and about the year 200 it is recorded that all the churches determined upon the solemn observance of the Antepascal Lenten fast, ABGUMENTS OF THE EARLY CHRISTIANS.

Owing to the fact that St. Irenæus in his writings makes mention of certain Christian communities having followed different rules of discipline and practice in so far as regards the number of days to be spent in fasting and prayer, a question arose, which bore considerable agitation, as to the validity of the claim enforced by the Christian Church that the faithful should observe a period of fully forty days in fasting. Not overzealous in the performance of their obligations as ordered by the Church, the dissenters endeavored to dissuade their brethren from the strict observance of the dictates of the Church by advancing the theory that a period of forty days was rather too much of a penitential infliction, and that forty hours, instead of forty days, were a sufficient length of time, being commemorative of the period during which the Saviour remained entombed previous to his resurrection. At first this doctrine gained a great many champions, but at length the opponents of the true doctrine were dissuaded from advocating the error of this pretended interpretation of the original edict of the Church, which had ordered the observance of a Lenten season during a continuance of forty days. The learned Bisnops Beverdige, Dom Massuet and others rejected this transposition, advocated by those who had endeavored to array the followers of the Christian Church in arms against the observers of the original time set aside, for the reason that no one ever counted a day of forty hours. to dissuade their brethren from the strict observ-

reason that no one ever counted a day of forty hours.

LEARNED OPINIONS.

Dr. Beveridge says:—"For in forty hours who could doubt the fact that the day must be joined with the night. For some thought they ought to fast one day, others two, others more, and some extended this fast to lorty days. They measured their day by comprising the hours both of the night and day; and this variety among those that observe the last did not begin in our age, but long before us among our ancestors, many of whom, probably not being very exact in their observance, handed down to posterity the custom as it had been, through simplicity or private lancy, introduced among them."

St. Dionysius, of Alexandria, in his writings about the middle of the third century, says that, notwithstanding the fact that the same agitators had at length acquiesced in the decision of the Church as to the time and discipline to be observed during the Lenten season, there nevertheless existed a variety of discipline in lasting during the six days which preceded the Easter feast. He states "that some passed these six days without taking nourisament, others lour, others only two."

HOLY WEEK.

In the fourth century, St. Epiphanius, who was

taking nourisament, others lour, others only two."

HOLY WEEK.

In the fourth century, St. Epiphanius, who was one of the best writers in the Church, distinguishes the fast of Lent into three parts—the first till Holy Week, in which the zerophagie was not of precept. The second comprised the six days of Holy Week, on which all were obliged to keep zerophagie—that is, to take nothing at their meal after sunset except bread, sait and water. A third part of the fast was not of obligation like the two former, but one of devotion or counsel only. This consisted in a fast of superposition in Holy Week, which some kept for two days, others three, others four and others for a whole week. The severity of the second degree of zerophagie, however, was only one of precept, except in few churches and except during the Holy Week, when it was universal. The name of the "Forty Days' Fast," by which the season of Lent was first known, demonstrates the fact that Lent was of about that number of days, or that the beginning was about the forteth day before Faster. This name of the demonstrates the fact that Lent was or about that number of days, or that the beginning was about the fortieth day before Easter. This name of the "Forty Days" Fast" was used by Origen, and it clearly establishes the fact that this name could never have been given to the great anti-Paschal feast had it not been of forty days' duration, which clearly establishes the fact of the correctness of Bishop Beveridge's answer to those loose Christians who endeavored to curtail the period of fasting and prayer.

Bishop Beveridge's answer to those loose Christians who endeavored to curtail the period of fasting and prayer.

EASTER.

The matter of days having been settled there then arose a disputation in regard to the proper time for celebrating the Paschal feast. This dispute began while the immediate disciples of the aposties were yet living. Socrates plainly implies that "Lent was of forty days when it first obtained the name of the Quadragesimal fast. The lliyrians and the Western churches and all Lybis, Egypt and Palesune observed six weeks of a fast. Others made it seven weeks, as the people of Constantinople and the nations as far as Phemicia. Others fasted only three of these six or seven weeks, by intervals; others, the three weeks immediately before Easter, and others only two weeks, as the Montanist." Accepting the opinions expressed by Socrates as an impartial authority, it is plain to be seen that as late as the fourth century the day and date of holding the Paschal feast could not have been a settled matter, and that instead of hoiding the least on a certain Sunday at the end of the "Forty Days' Fast" it was celebrated by several rabes on divers Sundays, in accordance with their ideas of the number of days proper that should constitute the season of Lent. Quite a number of them appear to have subtracted the four Sundays occurring during the Lenten season as not being days of regular fast, and did not enumerate them with the regular forty days.

It was only in the following century, nowever, that the Sundays during that period, was decreed by the Christian Church as the proper day on which to observe the Easter least, and from that time until the present day that decree has always been observed by the faithful.

MODEIN OBSERVANCE

Coming down to later years we find that the observance of Lent by different nations, although the same so lar as regards the main features differs materially in several particulars. In England especially is this the case. The inhabitants of that country were of a mixed descent

had become obsolete, and it was not until after the year 1668, upon
"THE ARRIVAL OF THE DUTCHMAN," that butcher's meat finally established its ascendancy in Lent. It was reserved for William III. to give the deathblow to Lent. Until his advent it had lingered among the threadbare curates of the country, having been long before excluded from the gastro-

nomic halls of the universities. The iom of beef until this time had remained unnoticed, but incorder to huri a blow at the Papai authority william conferred upon it the honor of knighthood, and the people, taking the cue from their sowereign, and, as Father Prout relates, desirous of pleasing Queen Anne, denominated the extremity of the goose as the nasal organ of the successor of St. Peter. At the present day, however, the Lenien season is well observed in Cathonic countries, and to some extent in England.

In this country, although a considerable amount of devotion and fasting is indulged in by the more devout, the restrictions imposed upon the faithful are not so rigorous as they are even at the present time in European countries. The following circular, issued by the Archbishop, prescribing the Lenten obligations, with the religious exercises for the season, will be read in all the Cathonic churches of the diocese on Sunday pext:—

The public religious exercises during Lent in the churches of the city, to commence each evening at haifpast seven o'clock, will be:—

On Monday, in the Church of the Nativity, of the Assumption (German), St. Michael's, St. Anthony's (Italian) and St. Mary Magdalen's (German).

On Tuesday, in St. James', St. Joseph's, St. Vincent de Paul's (French, St. John the Evangelists, Holy Cross, St. Gabriel's, Immaculate Conception, Our Lady of Sorrows and St. Ceclhia's.

On Wednesday, in St. Peter's, Most Holy Redeemer, German), St. Francis Assisium (German), St. Francis Xavier's, St. Ann's, Annunciation (Manhattanville), St. Paul's (Ninth avenue and Fifty-mith street), St. Teress's, St. John the Esptist's (German) and St. Agnes'.

On Thursday, in the Cathedral, St. Andrew's, St. Stephen's, St. Columba's, St. Bridget's, St. Alphonsus' (German), St. Lawrence's (Yorkville), Holy Innocenta', St., Rose of Lims, St. Nicholas', St. Joseph's (German, Manhattanville) and St. Elizaceth's (Fort Washington).

On Friday, in St. Mary's, Transfiguration, St. Paul's (Harlem), St. Boniace's (German), St. Vincent Ferre's, St. Bernard's, Church of the Epiphany and Holy Name of Jesus.

The Bishop of Brooklyn has published similar

of Jesus

The Bishop of Brooklyn has published similar regulations, with this addition, however, that teal or coffee is permitted in the mornings of last days. The religious exercises will commence at seven o'clock P. M., and will be held in the following

churches:-

The religious exercises will commence at seven, o'clock P. M., and will be held in the following churches:—

On Tuesday, at St. Charles', St. Mary's Star of the Sea, St. Anthony's, St. Anne's, St. John the Baptist's. St. Paul's, St. Nicholas', Church of the Assumption, St. John the Baptist's. St. Paul's, St. Nicholas', Church of the Assumption, St. John the Hard of Marcy, St. Stephen's and Annunciation.

On Thursday, at St. James', St. Peter and St. Paul's, St. John's, St. Bonitace, St. Peter's and St. Francis'.

On Friday, at St. Patrick's, St. Vincent de Paul's, St. Louis', St. Bernard's, St. Alphonsus' and St. Cecilia's.

The regulations of the diocese of Newark are akin to these, but the initial there are reminded that, by a special privilege granted by the Holy See (to the faithful of the diocese, a pienary induigence may be gained on the usual conditions, on St. Patrick's Day or any day within the octave.

LENT IN THE PROTESTANT EPISCOPAL CHURCH.

The significance of this festival in the Episcopal Church, especially in the ritualistic wing, is substantially the same as in the Catholic churches. Services and meetings, answering somewhat to "missions" or "novenas" will be held in some of the Protestant Episcopal churches in this city, and the discipline of self-examination will be incurcincated and enioreed as air as practicable among the people. The churches of "high" tendencies will be kept open, and, though no general programme of regulations for fast or abstinence is promuigated, there is a general understanding that on at least two days of the week fasting shall be observed by the laithful. Some of the pastoral issue circulars regulating these fasts among their own congregations. The Scripture lessons for today comprise selections from the Lamentations of Jeremiah and L. Corinthians, xiii. Trinity church and Trinity chapel, Christ church, St. Alban's and St. Mary the Virgin's and St. lagnatus

FORTY-FOURTH STREET SYNAGOGUE.

House of God-Mr. Isaacs' Appeal to Stop the Plague of Indifference which Prevails Among His People.

The congregation worshipping regularly in this synagogue has largely increased since the Rev. Dr. Mendes has become the assistant rabbi there. Yesterday, however, the venerable and reverend Mr. Isaacs, who has ministered so long and faithfully to this congregation, preached a sermon on the interest which priests and people, men and women, should take in the sanctuary of God. His text was II. Kings, xii., 9, which recites how Jehoids, the caused the people entering the temple to put their offerings therein for the repair of the house of God. The liberality of the people was so great that the priest announced no more money was needed. "It has been," said Mr. Isaacs, "at all times a blot upon us that when we have been well ourselves we have not been mindial of the poor. It was so in the days of Jezebel, it was so in the days of Athaliah, it is so in our ow

been well ourselves we have not been mindful of the poor. It was so in the days of Jezebel, it was so in the days of Jezebel, it was so in the days of Athaliah, it is so in our own time." He accounted for this indisposition of Jezebel on the ground that she was not a Jewess, but a stranger; and nothing but evil, he contended, results from alliances of Israelites with strangers. But in that dark and gloomy period something occurred that spread religion and light again among the people. There arose a man, if we can call him a man, of ausiere manners, attired in coarse garments and feeding on coarse fare, but intensely zeadous for God and His cause—Elijah, the Israelite, by name. He began his mission at this time, and how he succeeded you all know. His banner was unfolded and floated on high, and on it was inscribed one God whom alone men should serve. He left Judes as suddenly as he came to it, saying only one word at his departure, "that in the valley of Jezreil the dogs should lick the blood of Jezebel." This prophecy was atterward fulfilled in the days of Jezneil the dogs should lick the blood of Jezebel." This prophecy was atterward fulfilled in the days of Jezneil the dogs should lick the blood of Jezebel." This prophecy was atterward fulfilled in the days of Jezh the son of Nimsh.

of Israel, said Mr. Isaacs. Let it not be said that we had a Jezebel among us. She was not a Jewess, out a daughter of the stranger. The same may be said of Athaliah, who sought to destroy all the royal seed of Israel; she, too, had foreign blood in her. But Jehosheba, the wife of Jehoida, a true Jewess, saved the life of the young prince Jossa and braved the power and malignity of the wicked Athaliah. While such women have had a part in our past history we can point with pride to our Esthers, our Hannans, our Abigalis and our Jehoshebas—ornaments to our history and our religion. The laithful priest, too, had a nand in this revival of religion. Think how much a faithful priest can do to promote the cause of God and of Israel Jeho

AN UNSAFE BUILDING REPAIRED.

NEW YORK, Feb. 14, 1874. TO THE EDITOR OF THE HERALD:—
Would you be so kind as to insert in your valuable paper the following copy of a certificate from

the Inspector of Public Buildings, in reference to

the Central Park Baptist church? J. R. FRASER, Secretary Board of Trustees

W. W. Abaus, Esq., Superintendent of Separtment of W. W. ADAMS, ESQ., Superintendent of Department of Buildings:—
Sun—I respectfully report that I have this day examined the Baptist church, situated on the north side of Eighty-third street, between Second and Third avenues, and find that the root has been repaired and streak-bened in accordance with the recommendation of the Department of Buildings, and is well and properly done and in my opinion is periectly sate. I would, therefore, recommend that the complaint be removed.

Addreved—Andrew Owers, Chief of Unsate Buildings.